THE SAINTS REST:

OR

Their happy Sleep in Death.

As it was delivered in a

SERMON

AT

Aldermanbury London, Aug 24. 1651.

By *Edmund Calamy* B. D.

JOHN 11. 11.

Our friend Lazarus sleepeth.

PSAL. 116. 15.

Precious in the sight of the Lord is the death of his Saints.

LONDON,

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SAINTS REST.

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Act. 7. 60. the later part.

And when he had ſaid thus, he fell aſleep.

THeſe words contain in them the happy cloſure and upſhot of *Stephens* life; wherein we have three particulars,

1. The Perſon that fell aſleep.
2. The Speech that he made, when he fell aſleep.
3. What he did when he had finiſhed his Speech.

First, We have the Perſon that fell aſleep, and that was *Stephen*: He was a man full of faith, and full of the holy Ghoſt, as you may ſee *Act.* 6. 5. He was the firſt Martyr that ever ſuffered for the cauſe of 1.

Chriſt; hence I might gather this Doctrine, *viz.*

Obſerv. *That the beſt of men are ſubject to violent and unnatural deaths.* *Stephen* that was full of the holy Ghoſt, was ſtoned to death; and *John* the Baptiſt that was full of the holy Ghoſt from the very womb, was beheaded; *Peter* was crucified, and ſo was *Andrew*; *Iſaiah* was ſawed aſunder; *Jeremiah* was ſtoned, and *Zacharias* was ſlain between the Temple and the Altar. But I ſhall paſſe this.

The ſecond part of the Text, is the Speech that *Stephen* made when he fell aſleep, *Hoc dicto obdormivit*, that is, when he had finiſhed his prayer, *He fell aſleep.* Hence obſerve,

Obſerv. *That it is an excellent way to cloſe up our lives with prayer.* To die praying is a moſt Chriſtian way of dying. *They ſtoned Stephen calling upon God.* After this manner Chriſt died, he prayed, *Father, into thy hands* Luk. 23. 46. *I commend my ſpirit, and having thus ſaid, he gave up the ghoſt.* This he did that it might be a patern to all Chriſtians.

Prayer is a neceſſary duty at all times, but eſpecially when we are a dying; and that for theſe three Reaſons.

1. Becauſe when we are to die, we have moſt need of Gods help, for then the devil is moſt buſie, and we moſt weak.

2. Becauſe when we are to die, we are to beg the greateſt boon of God, that is, that he would receive us into his heavenly Kingdom. Now prayer is the chief means to obtain this mercy, for it is *Porta Cœli, Clavis Paradiſi*, the Gate of Heaven, a Key to let us into Paradiſe. Therefore we have great reaſon to die praying.

3. Be-

3. Becauſe when a Saint of God is dying, he is then to take his laſt farewell of prayer. In Heaven there is no praying, but all thankſgiving; there is no need in Heaven, therefore no prayer in Heaven. Now a Saint of God, being to take his leave of prayer, when he is to die, therefore it is fit he ſhould die praying.

I beſeech you remember this patern in the Text, St *Stephen* died calling upon the Lord. Let us die praying, as that Emperor ſaid, *Oportet Imperatorem ſtantem mori*; ſo may I ſay, *Oportet Chriſtianum mori præcantem*, it behoves a Chriſtian to die praying.

Queſt. But what was the ſubſtance of *Stephens* prayer?

Anſw. He prayed for himſelf, and he prayed for his perſecutors.

1. He prayed for himſelf, *Lord Jeſus receive my Spirit*, ver. 59.

2. He prayed for his perſecutors, *Lord lay not this ſin to their charge*, ver. 60.

I will not enter upon this part of the Text, for it would ſwallow up all my time. Therefore I ſhall wave it, and come to the third part, which is that, that (by Gods aſſiſtance) I purpoſe to ſpeak unto, *viz.* What *Stephen* did, when he had finiſhed his prayer, *When he had ſaid this, he fell aſleep*, that is, he died.

Behold here the magnanimity, the piety, and the Chriſtian courage of *Stephen*. The people were ſtoning of him, and gnaſhing their teeth upon him; and the good man dies with as much quietneſs of mind, as if he had died in his bed, *He fell aſleep*, while they were ſtoning him. While he died he pray-

ed, and while he prayed he died.

But what made *Stephen* die thus quietly? Reade the 55. verſe, and you ſhall ſee the reaſon of it. *Being full of the holy Ghoſt, he looked up ſtedfaſtly into Heaven, and ſaw the glory of God, and Jeſus ſtanding at the right hand of God. Behold,* ſaith he, *I ſee the Heavens opened, and the Son of man ſtanding at the right hand of God.* This made him die with ſuch a ſweet, quiet and calm temper; He ſaw Jeſus Chriſt ſtanding at the right hand of God, ready to receive his ſoul, and that made him die with ſuch an extraordinary quietneſs of minde.

Death in Scripture, eſpecially the death of Gods children, is often compared to a ſleep. It is ſaid of *David,* That *he ſlept with his fathers.* And it is ſaid, 1 *Theſ.* 4. 13, *I would not have you ignorant concerning them which are aſleep*; that is, concerning them which are dead. And 1 *Cor.* 11. 30. *For this cauſe many are weakly and ſick among you, and many ſleep*; that is, many die. This expreſſion is a metaphorical expreſſion, and will afford us many rare and precious inſtructions about death. And therefore (the grace of God aſſiſting me) I deſire to ſpend the reſt of the time in the opening of this metaphor.

1 King. 2. 10.

Doct. The Obſervation is this, *viz. That when a childe of God dies, though his death be never ſo unnatural and violent, yet it is nothing elſe but a falling aſleep:* Or, The death of a childe of God, though ſtoned to death, though burnt to aſhes, though it be never ſo violent and unnatural, is nothing elſe but a falling aſleep. *When he had ſaid this, he fell aſleep.*

Somnus eſt mortis imago, Sleep is the image of death. There are many notable reſemblances betwixt ſleep and

and death; ſome of which I ſhall ſpeak unto at this time.

1. Sleep is common to all men; there is no man can live without ſleep; A man may live long without meat, but no man can live long without ſleep. So it is true of death, Death is common to all, it is *appointed for all men once to die:* And therefore *David* ſaid, He was to go the way of all fleſh; *Statutum eſt omnibus ſemel mori, Omnibus eſt calcanda ſemel lethi via,* All men muſt ſleep the ſleep of death, or elſe be changed, which is a metaphorical death.

2. As ſleep ariſeth from the vapours that aſcend from the ſtomack to the head, and tie the ſenſes, and hinder their operations; ſo death came into the world by *Adams* eating the forbidden fruit, and by the poiſonfull vapour of ſin, that brought death upon him, and all his poſterity. *By one man ſinne entred into the world, and death by ſinne, and ſo death paſſed upon all men, for that all have ſinned,* Rom.5.12. Had *Adam* never ſinned, *Adam* ſhould never have died: But *In illo die,* ſaid God, *In that day thou eateſt the forbidden fruit thou ſhalt die the death.* Sinne brings *omnimodam mortem,* all kindes of death; it brings death temporal, death ſpiritual, and death eternal. Now becauſe all men are poiſoned with the poiſon of ſinne, therefore all men muſt ſleep the ſleep of death; It is ſin that hath poiſoned all mankinde.

3. As a man when he goeth to ſleep puts off his clothes, and goeth naked into bed: So it is with us when we come to die; *We came naked into the world, and we muſt go naked out of the world;* As we brought nothing with us into the world, ſo we muſt carry no-

thing with us out of the world; And therefore death in Scripture is called nothing elſe but an *uncloathing* of our ſelves, 2 *Cor.*5.4. Death to a childe of God, is nothing elſe, but the putting off of his cloaths. The body of man is *animæ* ἔνδυμα *& veſtimentum*, it is the ſouls cloathing; and death is nothing elſe but the uncloathing of the ſoul; it is juſt like a man going to bed, and putting off his cloaths; St *Peter* cals it, The *putting off our earthly tabernacle*, 2 Pet.1.14. Our bodies are the ſouls tabernacle, and death is the putting off of this tabernacle.

Beloved, when we come to die, we ſhall be ſtript naked of three things,

1. We ſhall be ſtript naked of all our worldly honour, riches and greatneſſe.

2. We ſhall be ſtript naked of our bodies. And

3. Which is above all, we ſhall be ſtript naked of our ſins. And that is the happineſſe of a childe of God, he ſhall put off, not only his mortal body, but the body of ſin.

4. In the fourth place obſerve, As no man knoweth the time when he fals aſleep, a man fals aſleep before he is aware: So no man can tell the certain time when he muſt die. There is nothing ſo certain as that we muſt die, nothing ſo uncertain as the time when we ſhall die; Death comes ſuddenly even as ſleep comes upon a man before he is aware.

5. Obſerve, As children and infants, becauſe they do not know the benefit of ſleep, are very loth to go to ſleep, many times the mother is fain to whip the childe to bed; even ſo it is with moſt of Gods people, becauſe they do not ſtudy the benefit of death, That death

death puts an end to all our miſeries and ſins, and opens a door to let us in unto everlaſting happineſs, and that we ſhall never ſee God or Chriſt before we die; I ſay, becauſe Gods people do not ſtudy the benefit of death, therefore they are like to little children, loth to die, loth to go to bed. And therefore death is called *The King of terrors.* Death is terrible to many of Gods children, becauſe they are but infants in grace, and becauſe they do not know the benefit of death. Job 18.14.

6. Obſerve, As when a man is faſt aſleep, he is free from cares, and free from troubles; Let it thunder (as it thundred not long ſince, as you know) yet a man that is faſt aſleep, while he is aſleep he hears it not; Let the houſe be on fire, while the man is aſleep, he ſees it not, neither is he troubled at it. So it is with the death of Gods children, when Gods children ſleep the ſleep of death, they are free from the thunders of this world, they are free from all cares, from all troubles, they go to their graves as to their beds, and reſt in quietneſs, and are not ſenſible of any troubles that are in the world, *For Abraham knows us not, Iſa.63.16.* So 2 *King.22.20. Thou ſhalt be gathered into thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place.* When a childe of God ſleeps the ſleep of death, he doth not feel, nor is he ſenſible of any of the calamities or ſad providences of God upon the earth.

7. When a man goeth to ſleep, he goeth to ſleep but for a certain time, in the morning he awakes out of ſleep. So it is with the ſleep of death; and therefore death is called a ſleep, becauſe we muſt all awake in the morning of the reſurrection. We are in the grave

grave, as in our beds, and when the trumpet of God, and the voice of the Archangel ſhall ſound, we ſhall all riſe out of our grave, as out of our beds. Death is but a ſleep for a certain time.

8. Sleep is a great refreſhing to thoſe that are weary and ſick, and when the ſick man awakes, he is more lively and chearful then he was before he fell aſleep; and therefore ſleep is called *Medicus laborum, redintegratio virium, recreator corporum*, The great Phyſician of the ſick body, the redintegration of mans ſpirits, the reviver of the weary body. And ſo it is with death, when Gods people awake out of the ſleep of death, they ſhall be more active for God, then ever they were before; when you lie down in the grave, you lie down with mortal bodies; *It is ſown a mortal body, but it ſhall riſe up an immortal body, it is ſown in diſhonour, but it ſhall riſe up in honour, it is ſown a natural body, but it ſhall riſe up a ſpiritual body.*

1 Cor. 15. 42, 43.

9. As in the morning when we ariſe out of our beds, we then put on our clothes. So in the morning of the reſurrection, we ſhall put on a glorious body, like to the glorious body of Jeſus Chriſt, we ſhall put on *Stolam immortalitatis*, the garment of immortality.

10. As no man when he layeth him down to ſleep, knoweth the direct time when he ſhall awake. So no man can tell when the reſurrection ſhall be. They do but cozen you, who ſay, that the general reſurrection ſhall be ſuch or ſuch a year; for, as no man can know the minute when he ſhall awake out of his natural ſleep, no more can any man know when we ſhall ariſe from the ſleep of death.

11. As it is a very eaſie thing to awake a man out of ſleep,

ſleep, it is but jogging of him, and you will quickly awake him. So it is with the ſleep of death, it is as eaſie for Jeſus Chriſt to awake us out of the ſleep of death, as it is for me, or you to awake a man out of ſleep in bed. *Nemo noſtrûm tam facilè excitat dormientem de lecto, quàm Chriſtus jacentem in ſepulchro.*

12. As when a man ariſeth in the morning, though he hath ſlept many hours; nay ſuppoſe he could ſleep twenty years together, yet notwithſtanding, when he awakes, theſe twenty years will ſeem to be but as one hour unto him. So it will be at the day of Judgement, all thoſe that are in their graves, when they awake, it will be *tanquam ſomnus unius horæ*, but as the ſleep of one hour unto them.

13. Laſtly, and moſt eſpecially, As ſleep ſeizeth only upon the body, and the outward ſenſes, but doth not ſeiſe upon the ſoul, the ſoul of man is many times moſt buſie, when the man is aſleep; And God hath heretofore revealed moſt glorious things to his children in dreams, when they have been aſleep; God appeared unto *Abraham* and many others in dreams, the body ſleeps, but the ſoul awakes. So it is with the ſleep of death, the body, that dies, but the ſoul doth not die. There are ſome men that are not afraid to teach you, That the ſoul ſleeps as well as the body, and that when the body dies and fals aſleep, the ſoul likewiſe continues in a dull Leth rgy *veterno ſo ſomno correptus*, neither capable of joy nor ſorrow, untill the reſurrection.

Beloved, This is a very uncomfortable, and a very falſe Doctrine. They endeavour to prove it from my Text, they ſay, That *Stephen* when he died fell aſleep;

It is true in regard of his body, he fell aſleep, but his ſoul did not fall aſleep, that which was ſtoned fell aſleep, which was his body only; for when he was ſtoning, he ſaw Jeſus Chriſt ſtanding ready to receive his ſoul into heaven; *Lord Jeſus*, ſaith he, *receive my ſpirit*. *Stephens* ſoul could not be ſtoned, though his body was ſtoned. So when Jeſus Chriſt was crucified, his ſoul was not crucified, I mean, when his body was killed, his ſoul was not killed; indeed he did endure torments in his ſoul, which made him cry out, *My God, my God, why haſt thou forſaken me?* But yet his ſoul did not die. So when *Stephen* died, his ſoul went to Chriſt. It is true, when a childe of God dies, the ſoul goes to ſleep, How is that? The ſoul goes to ſleep in a Scripture-ſenſe, that is, it goes to reſt in *Abrahams* boſom (ô bleſſed ſleep!) it goes to reſt in the imbraces of God, it goes into the arms of its Redeemer, it goes to the heavenly Paradiſe, it goes to be alwayes preſent with the Lord. But take heed of that wicked opinion, to ſay, that the ſoul ſleeps in an Anabaptiſtical ſenſe, that is, That it lies in a ſtrange kinde of Lethargy, neither dead, nor alive, neither capable of joy nor ſorrow, untill the reſurrection. Though *Stephens* body fell aſleep, yet his ſoul did not fall aſleep, but immediatly went unto Jeſus Chriſt in heaven. Thus I have given the Explication of the words.

Now give me leave to make ſome Application of all unto our ſelves.

Uſe 1. If the death of Gods children be nothing elſe but a falling aſleep, then let this comfort us againſt the deaths of our godly friends, though they die unnatu-

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ral and violent deaths, though they be ſtoned to death, though they be burnt to aſhes, though they be ſawn aſunder, *&c.* Here is a meſſage of rich conſolation, which as a Miniſter of Chriſt I hold out unto you this day, *viz.* That the death of a childe of God, let it be after what manner ſoever it will, it is nothing elſe but a falling aſleep, he goes to his grave, as to his bed; and therefore our burying places are called κοιμητηρια, *dormitoria*, our ſleeping-houſes. A childe of God, when he dies he lies down in peace, and enters into his reſt. And, as a man, when he is aſleep, is free from all the cares and troubles that he hath in the day time; So the people of God, when they are fallen aſleep, they are free from all the miſeries and calamities, croſſes, loſſes and afflictions that we are troubled withall; Therefore give me leave to ſay to you, as Chriſt did to the women that followed him to the Croſſe, bewailing and lamenting of him, *O daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children.* So ſay I, ô weep not for thoſe that are dead in the Lord, that are fallen aſleep in Jeſus Chriſt, they are at their reſts, they do not know the troubles that we are troubled withall, *Abraham* remembers us not; They are not ſenſible of our miſeries and afflictions, let us weep for our ſelves, and for the miſeries that are coming upon us; and let us know, that when Gods children die they do but lie in their beds untill the morning of the reſurrection, and then they ſhall put on *Stolam immortalitatis*, the garment of immortality, and their bodies ſhall be made like unto the glorious body of Jeſus Chriſt. And know one thing more, which is all in all, *viz.* Luk. 23. 27, 28

That when the body of a childe of God fals aſleep, his ſoul immediatly goes into the arms of Chriſt, and there lives for ever in the imbraces of Jeſus Chriſt; though the body fals aſleep, yet the ſoul is received into *Abrahams* boſom. I beſeech you, comfort one another with theſe words.

Uſe 2. Let me beſeech the people of God that they would look upon death, not as it is preſented unto us in Nature's Looking-glaſſe, but as it is ſet down in a Scripture-dreſſe. Nature preſents death in a very terrible manner; and it is true, death is very terrible to a man out of Chriſt; but to you that are in Chriſt, the ſting of death is taken away, death is nothing elſe but a quiet and placid ſleep, putting off of our clothes, and a going to bed till we awake in the morning of the reſurrection. Death to a childe of God is nothing elſe but a putting off his earthly tabernacle. A going from an earthly priſon into an heavenly palace, a hoiſing up ſail for Heaven. The letting of the ſoul out of priſon, as a bird out of the cage, that it may flee to Heaven: A change from a temporary hell to an eternal heaven. A going out of *Ægypt* into *Canaan*, and therefore called ἔξοδος 2 *Pet.* 1.15. is not *mors hominis*, but *mors peccati*, not the death of the man, but the death of his ſins. It is *Sepultura vitiorum*. It is the pilgrims journeys end, the ſea-mans haven; an abſence from the body, and a preſence with the Lord. Let all Gods people look upon death through Scripture-ſpectacles, and conſider it as it is ſweetly repreſented in this Text! Remember bleſſed *Stephen* ſtoned to death, and yet falling aſleep. And remember alſo that excellent ſaying of *Auſtin*, *That a childe of God ſhould be as willing to*

die

die as to put off his cloaths, because death is nothing else to him but a sleep, and a departure from misery to everlasting happiness.

To beseech you all every night when ye go to bed, to remember this Text, and especially to remember these four things. *Use 3.*

First, When you are putting off your cloaths, remember that you must shortly put off your bodies. And

Secondly, When you go into your beds, remember that it will not be long before you must go down into your graves. And

Thirdly, When you close your eyes to sleep, remember that it will not be long before death must close your eyes. And

Fourthly, When you awake in the morning, remember that at the resurrection you must all arise out of the grave, and that the just shall arise to everlasting happiness, but the wicked to everlasting misery.

It is a saying of an Heathen man, That the whole life of a man should be nothing else but *Meditatio mortis*, but a meditation of death. And it is the saying of *Moses*, Deut. 32.29. *O that men were wise, that they understood this, that they would consider their latter end.* Beloved, it is the greatest part of wisdom every day to remember our later end; That man is the only wise man, and happy man in life and death, that is ever mindfull of his death.

But before I make an end, I must answer one Question, *viz. Whether the death of the wicked be not in Scripture compared to a sleep, as well as the death of the godly?* *Quest.*

Answ. I answer, That wicked men in Scripture are said to fall asleep when they die. It is said of idolatrous *Jeroboam*, That he *slept with his fathers*. Of *Baasha* and *Omri*, those wicked Kings, That they *slept with their fathers*.

1 King. 16. 6, 28.

Quest. But then the Question will be, *In what respect is the death of the wicked compared to a sleep?*

Answ. Even as a man which is asleep, sometimes hath no benefit, rest nor ease thereby; when the sick man awakes he is many times more sick then he was before he went to sleep: Some men are much disquieted in their sleeps by hideous and fearful dreams; *Nebuchadnezzar* when he was asleep, had a most scaring dream, and when he awoke he was amazed therewith. So it is with a wicked man; Death to a wicked man is a sleep, but it is a terrifying sleep, the soul that goes immediatly to hell, where it is burned with fire that never shall be quenched, and where the worm that never dies is alwayes gnawing upon it. The body that indeed lies in the grave asleep, but how? even as a malefactour that sleeps in prison the night before he is executed, but when he awakes he is hurried and dragged to execution; so the wicked man fals asleep in death, but when he awakes, he awakes to everlasting damnation. But now a childe of God, when he sleeps the sleep of death, he sleeps in his Fathers house, and when he awakes, he awakes to everlasting happiness.

Use 4. And this makes way for the fourth and last Use, which is a Use of very great consequence. And it is to beseech you all, that you would labour so to live, that when you fall asleep, you may sleep an happy sleep. There is the sleep that the wicked man sleeps when he dies,

dies, and there is the ſleep that the godly man ſleeps when he dies. Now I beſeech you, labour ſo to live, that when you fall aſleep, your ſleep may be an happy ſleep unto you, that when you awake in the morning of the reſurrection, it may be an awakening unto you.

But then the great Queſtion will be, *How ſhall I do this?* *Queſt.*

I ſhall give you four or five helps for this, *Anſw.*

Firſt, If you would ſleep an happy ſleep at death, then you muſt labour *to ſleep in Jeſus Chriſt*; It is ſaid, 1 *Cor.* 15. 18. *Then they alſo which are fallen aſleep in Chriſt.* And 1 *Theſ* 4 14. *If we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.* What is it to ſleep in Jeſus? To ſleep in Jeſus is to die in the faith of Jeſus Chriſt.

2. To ſleep in Jeſus, is to die with an intereſt in Jeſus Chriſt, to die as a member of Chriſt united to him, as our head For you muſt know, that the duſt of a Saint is part of that man who is a member of Jeſus Chriſt, and every believer when he ſleeps in the duſt, he ſleeps in Jeſus Chriſt, that is, he lies in the grave, and his duſt is part of Chriſt myſtical, and Chriſt as an head will raiſe it up, and cannot be compleat without it Now then, if ever you would ſleep an happy ſleep, labour to get a reall intereſt in Chriſt, labour to live in Chriſt while you live. And then, when you fall aſleep, you ſhall be ſure to ſleep in Jeſus. There are many would have Chriſt to receive their ſouls at death, and that ſay with dying *Stephen, Lord Jeſus receive my Spirit*: But if ever you would have Chriſt to receive your ſouls when you die,

you

you muſt be ſure to receive him into your ſouls whilſt you live, if ever you would have him to receive you into heaven, you muſt receive him into your hearts. No man makes a will, but he ſaith, *Imprimis*, I bequeath my ſoul unto Jeſus Chriſt my Redeemer. But how doſt thou know that Jeſus Chriſt will accept of this Legacy? If thy ſoul hath not Chriſts image upon it, if it be not regenerated and renewed, Jeſus Chriſt will never own it; Thou maiſt bequeath it unto Chriſt, but the devil will claim it, if thy ſoul hath the devils image upon it, if it be a ſwiniſh, polluted, unbelieving, unregenerate ſoul, thou maiſt beſtow it upon God, but the devil will recover it out of Gods hands, pardon this expreſſion, it is not mine, but S^t *Auſtins*. Beloved, if ever you would reign with Chriſt when you die, he muſt reign in you whilſt you live: and if ever you would ſleep an happy ſleep, you muſt live in Jeſus that you may ſleep in Jeſus.

Secondly, In the ſecond place, If ever you would ſleep an happy ſleep at death, then you muſt take heed of overcharging your ſelves with worldly cares. A man that is full of cares cannot ſleep, therefore when men would ſleep, they lay (as the Proverb is) all their cares under their pillow, they labour to ſhut all cares out of their minde: O take heed that you do not murder your ſouls by the cares of the world; Beloved, a man that eats out his heart with worldly cares, will never ſleep an happy ſleep, the cares of the world will choak all the good ſeed of the Word of God; and therefore, as men when they ſleep lay aſide all worldly thoughts; So if ever you would ſleep an happy ſleep, take heed of overmuch carking and caring

ring for the things of this world; and remember what you have heard this day, and that will regulate and moderate all your cares, *Naked you came into the world, and naked you muſt go out of the world*; Why ſhould we we take care for that we know not who ſhall enjoy after us?

Thirdly, If ever you would ſleep an happy ſleep when you die, you muſt take heed of ſucking too much of the pleaſures of this life; A man that eats a full ſupper, will ſleep very diſquietly, therefore they that would ſleep quietly uſe to eat but light ſuppers; for when a mans ſtomack is over-charged, it takes away his ſweet ſleep from him. So if ever you would ſleep an happy ſleep when you come to die, O take heed of ſucking too much of the pleaſures of this life; take heed of eating too large a meal of worldly delights, and of creature comforts, theſe worldly pleaſures will make the ſleep of death unquiet unto you. Oh let not *Dalilah's* lap, deprive you of *Abrahams* boſom! Remember that *David* by *Bathſheba's* imbraces, loſt the imbraces of God, I mean, the ſenſe of the imbraces of God, the joy and comfort of them.

Fourthly, If ever you would ſleep an happy ſleep in death, then labour to work hard for Heaven while you live. Oh how delightfull is ſleep to a weary man? When a man hath taken pains all the day, as the Traveller that hath travelled all the day, or the Ploughman that hath been at work all the day, how quietly, how ſoundly doth he ſleep in the night? O Beloved! If ever you would ſleep

an happy ſleep at death, then labour to work out your ſalvation with fear and trembling, and give all diligence to make your Calling and Election ſure. The more you labour for Heaven the better, the ſweeter will your sleep be when you come to die. And remember this, That as much sleeping in the day time, will hinder a mans ſleep at night; So you that idle away the time of your providing for Heaven in this your day, you that sleep away the minute upon which eternity doth depend, Oh you will have a ſad sleep when death ſeiſeth upon you. Take heed therefore of sleeping whilſt you live, that ſo your sleep in the night of death may be comfortable unto you.

Fifthly, Laſtly, If ever you would ſleep an happy ſleep when you die, then take heed of the ſleep of ſinne; Sinne in Scripture is compared to a ſleep, *Awake thou that ſleepeſt*, that is, thou that ſinneſt. Sinne is ſuch a ſleep as brings the ſleep of death. Sinne brings the firſt death, and ſinne brings the ſecond death; All miſeries whatſoever are the daughters of ſinne. If you would ſleep an happy ſleep, and have an happy awakening at the Reſurrection, then take heed of the ſleep of ſinne, *Awake thou that ſleepeſt, ariſe from the dead, and Jeſus Chriſt ſhall give thee life*, Epheſ. 5. 14. So Rom. 13. 11, 12, 13. with which I will conclude; and I pray you mark it well, for it was a Text that converted Saint *Auguſtine*, *Knowing the time, Beloved, that now it is high time to awake out of ſleep, for now is our ſalvation nearer then when*

we

we believed: The night is farre ſpent, the day is at hand, let us therefore caſt off the works of darkneſſe, and let us put on the armour of light; Let us walk honeſtly as in the day, not in rioting and drunkenneſſe, not in chambering and wantonneſſe, not in ſtrife and envying, but put you on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fullfill the luſts thereof.

FINIS.

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